RELIGIOUS.

Observance of the Sabbath in the Metropolitan and Suburban Churches.

Sermens on Ritualism, the Church and the Republic, Gambling, Close Communion, the Day of Judgment and Religion and Patriotism.

The Churches in Washington, Poughkeepsie, Newburg, Bridgeport, New Haven, Middletown and New Jersey.

The day yesterday was not very favorable for e attendance at the churches of this city and aity. There was a clear sky, but there prevailed a very strong westerly gale, accompanied by fitting equals, which sent the dust in circling clouds to the intense annoyance of churchgoers and others. The eanty and fashion of the metropolis, forewarned by the wind which whistled through the chinks and attling window blinds, did not, therefore, to any great extent, lend the charm of their presence in the ashionable churches; and consequently those per-ons who resisted the latter for other than spiritual notives were probably not gratified to the extent hey wished. There was sufficient attendance in all the churches to prevent the preachers from getting sults were, no doubt, gratifying. Below will be preached in the metropolis, Brooklyn, New Haven iddletown, Trenton, Newburg, Poughkeepsie and

RELIGIOUS SERVICES IN THIS CITY.

TRINITY CHAPEL.

The Ritual of the Church the Visible Exent of Her Doctrine-Lecture by the Rev.

The third of a course of lectures on the Incarns in Trinity chapel, the subject being "The Ritual of the Church the Visible Exponent of Her Doctrine." The reverend gentleman referred at considerable ength to the subject, explaining the signification of the several rites performed in the Church, showing eir origin and defining their characteristic fea tures. He remarked that the rites observed were a public form of divine worship performed since the eginning of the Christian Church. No man had a make a ritual, all having been instigated by livine authority. There was a ministry in three orders for no other reason except that such ministry had always been in the Church. The boly sacraments were revered because they were commanded. And faith had always been the rule of the Church. To secure a proper representation of the characteristic truths of Christianlity the Church ad always employed liturgies. A liturgy was the same toing as the creed. From the beginning the Church had used liturgies as solemn functions, not addressed to men but to God himself, as solemn acts of worship. The reverend gentleman then proceeded to explain the meaning of liturgies, showing that they were public manifestations of worship to God, and adding that worship was a duty enjoined by natural religion. The liturgy was framed so as to represent and bring to mind the great sacrifice made by the Redeemer, who died on the cross to save mankind. The rites performed were done by his own command, having desired his aposiles to commemorate him by such representations. It was the continuation of the oblation of the thigh Priest himself. It showed the intercession of the High Priest himself. It showed the intercession of the priestly work of Christ, and likewise demonstrated the spiritual presence, for without that the rite would be nothing. The liturgy of the Catholic Church was like the creed, of apostolic origin, and was substantially the same throughout the world. This rite might be celebrated in a very different manner or might be surrounded by different accessories. It might be represented magnificently or kept within the bounds of austere simplicity. External accessories affected in no substantially the same. In Oriental Christendom it was performed with spiender and grand ceremonies. In the Anglican branches it was piain and simple to a fauit. These differences might have been expected in no substantials way the act meen and taste. The holy rite was celebrated in the Roman and Greek churches with considerable grandeur, in some instances almost amounting to gorgeousness. That, however, did not in any way affect the act itse orders for no other reason except that such ministry had always been in the Church. The holy sacrament ould be foolish. The taste of the people was avers showy ceremonies. It was as true that ritualism misidered as a service to God, was capable of devel bement and improvement. Without sacrificing ight of their native dignity, the services could be ade more attractive and more solams. made more attractive and more solemn. But there was no necessity to copy the Roman or the Greek thurches, but, building upon their own material, there was roum for some extension of some important accessories. While rejecting all non-essentials there were yet some features, to abandon which would be a derelict of duty. Those points should be strongly accessed the stranger of the strongly accessed to the stranger of the strongly accessed to th and acterminedly maintained. Doubtess there were would be opponents to the introduction of many assential elements, but they should, nevertheless, be carefully guarded, and though the attempts to maintain them should faff, those supporting them should not be discouraged. Essentials and non-essentials ahould not be mixed up together. By a recent decision the two attar lights which had been in use from time immemorial and which were need at the ahould not be mixed up together. By a recent decision the two altar lights which had been in use from time immemorial, and which were used at the time of the decision by three thousand churches, were suddenly fornidden. Those lights, at the time of the holy sacrifice, had a historical and theological significance. They dated from the time the Christians worked in the dark in consequence, and implied the two natures in our Lord Jesus Christ; and while the decision must be accepted, there were some while the decision must be accepted, there were some who list that could not be given up without committing a breach of duty. There were some who hought that all they had to do to be saved was to make an act of faith, such persons saw no use in ritualism, so that the intelligent advocate of that theory was opposed to it. Yet here were some who mistook the divine worship for roligious service; that the minister was their minister instead of God's, and so expected the minister instead of food's, and so expected the minister instead of the psalier, which they considered was a mere prose dialogue. In fact, they liked no ritual that was not congregational in its character, because they appeared not to think that the ritual was an offering to God. Now, the ritual might be plain, but in evertheless could express the truth of Jesus Christ, but when deprived of its easential accessories it became a mere form. The lecture was listened to with great attention by a large and fashionable congregation.

CHURCH OF THE REDEEMER.

Bishop Southgate Administering the Con

firmation. A numerous congregation was assembled last even-ing at the Church of the Redeemer, corner of Fourth avenue and Eighty-second street, to witness and par-iake in the ceremony of confirmation by the Right Rev. Bishop Southgate. After the usual lesson had been read by the rector, and after the recitation of the Ritual and Apostolic Creed had been completed, iwenty-two candidates for confirmation went forthe chancel. They were about equally ward to the chancel. They were about equally sirided between the sexes, though all save two or three were young children. The solemn and impressive act of "laying the hands on" was periormed by hishop Southgate, who, according to the prescribed forms of the Protestant Episcopai Church, invoked the assistance and mercy of heaven upon each head. The children were all becomingly dressed in white and seemed much affected by the solemn onlices that they were called upon to perform. Hishop Southgate then addressed those who, by his election, had become confirmed in the faith of the Church. He would wish them to believe that the services through which they had just gone was no die form; that it did not, in any sense, consist in being a mere ceremonial, but that, as the Apostles of Christ did at the direction of their master, when they laid their hands upon the heads of the people who became imbued with the faith, and who, according to the language of the Gespel, received the Holy Ghost, so ne, as the successor of those apostles, as one to whom had been delegated the according to the language of the manner laid his hands upon their heads and they received the Holy Ghost, He wonfirmation, in a like manner laid his hands upon their heads and they received the Holy Ghost, He wonfirmation, in a like manner laid his was but a preliminary step to salvation; that if they did not follow it up by a proper and Christian course of conduct, and with devotion and zeal in the service of Christ, that then, indeed, naught else but an idle form could be the name of what they had just embraced of their own free will, and after a enlightened and thorougn instruction as to the importance of their future in-bors. If they had not been sinners there would have been no need for him to execute his holy office in their presence at that time; it was, rather, because all are sinners that the Church holds out this invitation, especially to the young to come and enter upon the great work of earthly reform. It was because the sivided between the sexes, though all save two or

Church would volcosase to the young and comparatively imposent the boon of a good beginning in order that they single become pillars to its growing structure. He exforted them to measure well the extent of the responsibilities they had incorred and to be prepared to enter upon the fresh duties necessatated by those services with no lukewarm interest; to carry their religion and veneration of christ into their business, their personal relations, their friendships and sorrows, and household ties. He would have them remember that God helps them that help themselves, and without an effort they could not merit dis divine approval. Another important duty to which he would direct their attention, was the sacrament of the Holy Communion. He had known many to neglect the Eucharist after having been confirmed by the Bishop, solely from a fear that it required too much purity to partake of its blessings. He had no such idea as this. On the contrary, christ expressly commended the Lord's Supper as a blessing, as a help, and all should be glad to enjoy the gracious benefits it bestows. In it are found the body and blood of Christ. It is the same to the spiritual wants of men that palpable food is to the bodily wants. It is ustenance to the devoutest heart, and should be sought for, not neglected and treated with a distant awe. Nothing is necessary for its celebration but to bring a repentant heart, a faith in Christ and charity to your fellow men. your fellow men.

The Bishop concluded by urging his hearers to a wider, and at the same time more earnest observation of the sacrament of the Holy Communion.

CHUSCH OF THE RESURRECTION.

Farewell Sermon of Rev. Dr. Flagg. The congregation at this church, Madison avenue and Forty-seventh street, yesterday morning, to hear the farewell sermon of the rector, Rev. Dr. Flagg, revious to his departure for a year's residen Europe, was not so large as the event might have led one to expect. The house was not more than half full. The church edifice is a new one, of modeled one to expect. The house was not more than haif full. The church edifice is a new one, of moderate size, and has been rented for a year to the Church of St. Thomas, or till the completion of their new house of worship. Dr. Flagg took for his text the tenth verse of the second chapter of the Book of Revelations:—"Be thou faithful unto the end and I will give you a crown of life." These words, addressed to the Church, are words which every man should always have before him to stimulate him, to strengthen him and to defead him. They might be appropriately engraved on his signet, and be seen in his place of business. But how is a man to be faithful? Believing in the name of Christ, can we be otherwise than steadfast? He calls himself the Alphia and the Omega—the first and the last. How much does that mean? All that we live for, all that we are and think and do. It includes every secular, every spiritual interest. What American heart does not thrill when he stands at the grave of Mount Vernon? To this day the Greek Christian makes an annual offering at the tomb of St. Polycarp. If earthly love and devolion can call forth such faithful recognition, should we not bow before that name before which every knee shall bow? If a man has reason to be proud of his family name he has still more reason to be proud of his family name he has still more reason to be proud of the relation he sustains to God by reason of the vows taken in his behalf or by himself in the presence of angels and of men. To be faithful it is necessary to be diligent in the use of those means which are best calculated to promote personal sanctification. A man must be what the world calls an enthusiast. If men are earnost in their business, earnest in pleasure, there is to be earnestness in matters of religion. Christian fidelity is fidelity to those vows which are the most serious that mortals can undertake. After the preacher has dee a word they have a undertake the reacher has deen encountered in establishing the church and keeping it alive during gation, in which he alinded to the difficulties man-had been encountered in establishing the church and keeping it alive during the seven years of its existence. He said that after his return, recruited in health, he hoped with no abatement of zeal and with renewed power for work to carry forward more vigorously than ever what had aircady been so well begun.

CANNON STREET BAPTIST CHURCH.

Rev. John Q. Adams on "Close Communion." Yesterday afternoon the Rev. Mr. John Q. Adams, pastor of this church, which still retains the above distinguishing name, although located at the corner of Madison and Gouverneur streets, preached to a numerous congregation upon the subject of "Close or Restricted Communion," it being the last of a series of lectures upon doctrinal subjects. He selected as his text the lorty-first and forty-secon verses of the second chapter of the Acts of the Apostles, "Then they that gladly received the same of the Apostles, then they that gladly received there were added unto them about three thousand sonis. And they continued steadfastly in the apostles' doctrine and fellowship and in break, ing of bread and in prayers." These words, said he, contain a description of the foundation of the Lord Jesus Christ and in accordance with this command. After his resurrection and just prior to the ascentsion the Apostle Feter commenced to preach the word, that unbelievers must "repeat and be bantised." This model, draw: by the Saviour and Daniel into effect by the apostles was the plan intended for all other churches to the end of time. These sacred teachers, ip their ministrations to the ministration of the fundamental principles of Christianity, Relatious writers upon this point have said that "among all the absurdation of the sacundamental principles of Christianity, Relatious writers upon this point have said that "among all the absurdation of the fundamental principles of Christianity, Relatious writers upon this point have said that "among all the absurdations that were ever held by men the one that any should partake of the communion before they were baptized is the most startling," There is but one religious denomination in the world that does not make baptism a prerequisite for communion, that being the Freewill Baptists, and he act of associating with them in this sacred observations of the Lord ever advert to this meniod. Common sense is the best ingredient, after all, in the matter of a proper understanding of the teacher of the requisites for character of the spits of the communion of the great body of the Baptist persuasion of the great day of the Secondard of the communion of the great body of the Baptist persuasion of the great day of the Secondard of the communion of the great day of the Secondard of the communion of the great body of the Baptist persuasion of the great day of the Secondard of the communion of the great body of the Baptist persuasion of the Apostles, "Then they that gladly received His word were , baptised; and the same day the matter of a proper understanding of the teachings of the Testament. Faith, repentance, baptism by immersion and communion were the orders in which he believed should be the requisites for church fellowship, and this is fully in obedience to Christ's precepts. Submission to this ordinance must be maintained, as it is a divine command; and the charges of bigotry and selfishness brought against Baptists by adherents of other sects have no weight with the intelligent when this is fully understood. Baptists stand on principle, and they are forbidden by the Lord to hold communion with unbaptized persons, and they cannot. These are but a few meagre points touched upon by the pastor in his logical discourse, which was listened to with attention and evident satisfaction.

NORTH PRESBYTERIAN CHURCH.

Lecture on Gambling by Rev. Thes. Street. The first of a series of lectures on "The Tempta tions of City Life" was delivered last evening by church, corner of Ninth avenue and Thirty-first street, the subject selected being "Gambling." He took his text from the First Book of Timothy, sixth chapter, ninth and tenth verses:-"But they that will be rich fall into temptation and draw men into destruction and perdition; for the love of money is the foot of all evil," &c. He commenced by saying that a desire to become rich seemed now to be the predominant feeling with the majority of persons. Character, peace of mind, domestic quiet and enjoyment, and brotherly solicitude, were put in the background. If they domestic quiet and enjoyment, and brotherly solicitude, were put in the background. If they listened to the ordinary conversation of the city they would find money to be the keynote. Instead of the ordinary salutation howadays when people meet of "How is your health?" or "How are your family?" it was now. "How is Erie?" "How is Pacific Mail?" or "How is gold?" Even matrimony was a question of money. The question of choosing a companion for life was not her goodness, finess, character, usefulness, but weath. There was something peculiar about city life which had a great fascituation for these unaccustomed to it. Evidences of wealth abounded in magnificent stores and dwellings and the costly appareis that paraded the streets day after day with people inside of them. People unaccustomed to such sights, when they came here, imagined that the city was full of gold. Under that delusion young men, who had good farms, good trades and good professions in the country, gave up all these and came here to get rick. But they soon found it was not "all gold that gilters." in most cases they lost what hitle money they had, in some legitimate way first and then were forced into llegitimate means to recover it. Spiders were ever on the watch for these green files. For that purpose they resorted to gambling, and once they had contracted that wicked habit they got not the depths of it rapidly. Young men who were born in the city became early familiar with that. They went boidly where others hesitated to tread, and alas' how many found the same sad end! A young man went to the many who had been ruined by gambling. Well, he tried and he falled. The failure made him the more anxious to retrieve his loss. Or, what was still more disastrous, he succeeded at first, as many were allowed to do. In elither case he was on the high road to ruin. He was starjer than the more anxious to retrieve his loss. Or, what was still more disastrous, he succeeded at first, as many were allowed to do. In elither case he was on the high road to ruin. He w

the beggar of to-day became the millionaire of to-morrow, and the millionaire of yesterday the beggar of to-day. Men of the highest social respectability engaged in that. As he (the lecturer) went out of church last Sunday night a gentleman said to him, "iff you want to see some gambling—something worthy the name—do not go to faro shops or policy shops, but go down to Wall street. There it is in all its vigor. It is so casy to gamble in that way. You need not be seen nor known in it. Leave a margin for your broker and he will do all the business for you." A young man with whom he was acquainted became possessed of a small fortune by the death of his father. He lived in the country; came into the city and operated in Wall street and was cleaned out in three days. Gambling of the same character was carried on in all pranches of business. Speculation has ruined its hundreds where misfortune has ruined its hundreds where misfortune has ruined only one. In the cities of New York and Brooklyn there were 1,019 of these "respectable" gambling houses, besides 163 faro banks, and how many similar hidden places of the same nefarious character there were could not be told. The report of the Society for the Suppression of Gambling stated that the net gains to the proprietors of these places were not less than \$30,000,500 annually. A detective had told him last week that there were most stringent laws against them, and yet they were rarely disturbed. Why Because they were all in a jring and had untimited funds. The detective said to him:—Though you may hear of gamblers being arrested, did you ever hear of one being convicted" An officer had told him that he knew women to sell their cioties and their shoes off their feet to get money to buy tickets with at these gambling shops, and that they would leave their children starving at home for that purpose. The officer also said that he was frequently applied to by men to see if something could not be done to stop their wives from gambling; that they were ruining them by gambling.

ST. JOSEPH'S ROMAN CATHOLIC CHURCH.

Lecture by the Rev. Dr. Parsons. At St Joseph's church, corner of Sixth avenue and Washington place, the Rev. Dr. Parsons delivered a lecture last evening on "Religion and Patriotism." The proceeds of the lecture are to be devoted to the benefit of the schools attached to the church, and from the size of the congregation in attendance inst night, it may safely be presumed that the benefit will be a substantial one. The reverend orator descanted night, it may safely be presumed that the benefit will be a substantial one. The reverend orator descanted on the beauties and teachings of religion, and among the latter the lesson of love for mankind, and especially the love and honor which are due to parents. A person's native country is regarded as a mother, and a person who would obey strictly the dictates of religion would necessarily love his native land. Patriotism the lecturer defined as being a sort of self-love. Self-love, he intimated, was generally the motive to action on the part of individuals. It often induces men to perform great and good actions, but it is too often vitiated when left to itself. This self-love, then, should be among the principal attributes of the body politic, and if rightly directed would add to a people's welfare. Love of country causes men to labor for the happiness and prosperity of their fellow men, and it inspires them not only to labor for their fellow men, but to be ready to make a sacrifice even of their lives in their country's defence. The reverend gentleman went on to show then how religion had ever been the forerunner and the prop of civilization, and that even in primitive days the priessis took a prominent part in the affairs of nations, and always to the good of the State. Civil and religious liberty should be the end of the labors of good citizens, and liberty is only a means to secure that end. History, the orator said, did not record an instance of a true patriot who was not a religious man. He cited several instances of men who had been reckoned patriots, such as the first Napoleon and some prominent men of the French revolution, but they were sellish and erratic men and not true patriots. In bright contrast to them he placed Wushington, whose hame and memory are revered throughout the world as a patriot and a its close a sacred concert was given by the choir of the church.

THE SECOND COMING OF CHRST.

Sermon by Bishop Snow, of "Mount Zion," Bishop Snow preached yesterday afternoon in the University, on "The Sign of the Son of Man," from Matthew, xxiv. 30-"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the elect's sake and the signs of the coming of their Lord begin to appear; and first the signis in the luminaries of heaven. These are not in the natural but in the spiritual heaven. The sun is the emblem of the Spirit of God, the moon signifies the written word and the stars the ministry. As proof see Psalm Ixxiv., 11; Isainh Ix., 19, 20; Revelations 1, 20, xii., 1, and xxi., 23. When the Holy Spirit is withdrawn the sun is darkened, consequently the Worddown the sun is darkened consequently the Worddown the sun is darkened of the nominal church or the world and the son of Man.—that is, the morning star of the everlasting day—begins to appear in the spiritual heaven of the Church of Mount Zion; and with Him shail appear a chorus of stars—the watchmen of Zion, who shall see eye to eye, as the Lord hath declared. (isa. lii., 7, 10; Rev. ii., 23, 25.) These things have begun to come to pass. The times of the nations ended in the autumn of 1844. The Holy Spirit has departed from apostate Christendom, and she is left to the blackness of spiritual darkness. Her sun has gone down at noon. (Am. vili., 2.) The word gives her strange children none of the light of fod; and the so-called Christian ministry are as utterly desituate of the light and power or the Divine Spirit as are the fallen priesthood of the rebellious, unbelieving Jews. In Mount Zion alone is the light of heaven. There has appeared the sign of the Son of Man.

CANAL STREET PRESBYTERIAN CHURCH.

Sermon by Rev. D. Mitchell. Yesterday morning the service in this church was performed by the pastor, Rev. D. Mitchell. There was a good attendance. After the usual devotiona exercises, which were remarkably well conducted the reverend gentleman appounced as his subject.
Philippians iii, 12, 13,—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God." He said the Grecial gauses furnished the apostle with some of his most striking illustrations. Such games were ever suggestive of his own strivings after victory in the race and battle of life. The words "forgetting the things which are behind and reaching forth," &c. are descriptive of the attitude, the engerness and determination of the contestants. At the end of the racescourse is the pole or mark, and upon it the eye of the runner is easierly fixed. He turns not to the right hand not to the left. In his sagerness he forgets everything behind. He has but one atm, and that is to reach the mark, Here was complete absorption in one idea. All this suggests to the apostle's mind the tree principle of success in the Curistian's career. He, too, forgets the things that are behind. The preacher then showed that to forget the things behind was not to obliterate all the past from our mines. He described how the past worked into the present. We are very much what the past from our mines. He described how the past worked into the present. We are very much what the past has made us. We are at this moment the photograph—so to speak—of our past lives and experience; so that we are to understand the apostle to mean not a conscious, determined effort to obliterate from memory the many traces of the image behind that arises from the mind being engrossed by one object. Our own experience told as that our greatest successes have been made when everything seemed to be shut out from the mind but that present work on which we were engaged. It is in this way that all great ends are accomplished. So, too, in religion, the cry of the sinner just converted is, "Could I but extinguish the horrible past! Could I kill the phantom out of sight." It is styp being engagedint the service of Christ that we forget the past of grief and shame. By no other means can we wipe out the remem getting those things which are behind, and reaching forth unto those things which are before, I press

making that we shall never think of past progress and victories. It was then shown what was meant by "things before." In the racecourse there were other things besides the pole lying along the line of race that were helps to the runner. Any object, such as a stone or small poles, would indicate degrees of distance. Thus mile stones were felt to be lielps. As we sucend a mountain every peak becomes our guide. The sailor even has his imaginary lines drawn on the ocean by which he measures distance and speed. The things before us in the Christian race are the various degrees and qualities of Ohristian character that are steps towards illimate perfection. We should be ever reaching forth towards more love, greater devotion, produder wisdom, higher knowledge of the truth. Then these degrees and slages that mark a Christian career are all pointing towards their end—perfection of character. The ideal of perfection is the life and character of Christ. What the apostle conceived Christ to be he resolved to be. This is the mark for the prize. The prize is not to be thought of so much as the mark. It is not the biessedness of heaven, but the mark for this we gre to seely after. It is as a unworthy of the scholar to study for a prize as it is his business to gain the mark for the prize, viz., knowledge. As it degrades a merchant, physician or minister of the gospel to be ever striving for wealth, fee or reward, and not to have a special eye to the object of his profession, so it was dangerous for the follower of Christ to be ever thinking of heaven only, and not considering the way by which heaven is to be gained. The preacher concluded by urging upon every one who reached the mark, whether early or late, would receive the crown.

RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH.

Sermon by Rev. Henry Ward Beecher. Rev. Henry Ward Beecher preached to a very large congregation yesterday, taking for his text the words of the prayer, "Thy will be done." The sen-tence comes from the lips of the child and from the than as if it was the easiest of all utterances as well as the easiest of all commands. But he who sails in that sentence must have a deep channel. It is clear and reaches far below the surface. He who can say in the hour of reflection and contemplation "Thy will be done" is happy. But he who repeats this utterance in the struggles and experiences of daily practical life is happyer. It is implied in the sentence that one has such a view and conception of the Divine character as commands His unbounded confidence. It is impossible for one who commences with the opening sentence, "Our Father who art in heaven," to go on and say, "Thy will be done," except on the supposition that God's will is for us the best and noblest consolation. If God was the being of the heathen mythologists, with the atributes accorded him by heathen people, there would be but a transfer of man's selfish passions, and men could not say, "Thy will be done," it is said we must accept simply, implicitly, what the Scripture teaches, and for us to sit in judgment on the Scriptures and what they teach is monstrously culpable. It is said we should accept what the Scriptures teach us. So say i. But what do they teach? That is the question; and on that point the best and most learned men in different ages have differed, according to the moral philosophy of the age and the prevalent ideas of government that shaped their ideas. The ancients differed on this point according to the different modes of moral theology under which they lived. So it was in the past, and so it shall ever be. But through all these times men's ideas are growing. Men's natures are growing higher, nobler and purer, and their ideas are derived from a higher moral sentiment, and their thoughts are more cleansed from the taints of man's passions. God does not grow, but men's ideas of God grow. The earlier interpretation of the revelations of God were very largely infused with the elements which spring from man's nature. Man has become so much more elevated in his moral nature that he has acquired a better conception of God. That which is not right in man is not right in God. If it be man' that sentence must have a deep channel. It is clear

FIRST UNIVERSALIST CHURCH.

Rev. A. J. Canfield on the Immortality of A large and unusually intellectual audience assem bled in the First Universalist church, Williamsburg, last evening, to listen to a discourse by Rev. A. J Canfield, a youthful but gifted divine, upon the sub Canfield, a youthful but gifted divine, upon the subject of the immortality of the soul. Mr. Canfield took for his text the fourteenth chapter of Job:—"if a man die shall be live again?" This question, said Mr. Canfield, is the most momentous in life, and it is has received its greatest illustration in Christ's illustrious resurrection. He would ask the unbeliever, "Where are the myriads of those who have gone before us? Where are all of us going?" Who can answer? The answer is found in the great doctrines of the resurrection and immortality. No nation or tripe has ever yet been found upon the face of the earth tant did not believe in the soul's immortality, although different ideas prevail among them in regard to the streat truth. There are people among us who doubt the immortality of the soul, but they do not like their own doubts. They are conscious of the want of it, and would like to be persuaded of it, for all men desire to live forever, and God did not create that desire for nothing. Mr. Canfield did not believe in the theory that the body and soul met on the day of judgment, but thought that our immortal parts shook off our mortal self forever on the day of judgment, but thought that our immortal parts shook off our mortal self forever on the day of dissolution. And in closing he said with great earnestness, "My bretheren, the best way to find immortality is to make ourselves worthy of it."

SCRIPTURE AND THE CHURCH. Lecture by Dr. J. W. Rogers in Brooklyn. "Scripture and the Church" was the subject of a lecture delivered by Dr. J. W. Rogers, of Memphis, formerly a minister of the Episcopal Church, at the beautiful hall of St. Peter's Academy in Warren formerry a minister of the Episcopal Church, at the brautiful hall of St. Peter's Academy in Warren street last evening. The assemblage was not large. The lecturer introduced his discourse by asserting that the sermons of the Church was a subject in which Catholics and Protestants were both interested. Notwithstanding the reports that Catholics have no regard for the Scriptures; they feel a reverence for the Biole which none others can feel. The priest kisses the sacred volume whenever he kneets before the altar. The martyrs of the early days of the Church so venerated it that they often went to their martyriom with the holy book in their bosoms. It was from the Catholic Church that the Protestants first accepted it. Dr. Manning in his recent work on the holy ghost said that Protestantism based its existence on the Scriptures. He maintained that the propogation of the Christian faith. The speaker thea proceeded to demonstrate by a cogent and forcible line of argument, quoting frequently from works of prominent divines to liustrate the truth of his argument that the Bible had been disputed at various agest that the Founder of the Church never wrote it; that the Gospels of St. Matthew and St. Luke were written eight years after the death of our Lord, and the Gospels of St. John was not written until between ninety and a hundred years after. Yet the Church had existed during that period, and it could have flourished to present time without the New Testament. The planting of Christianity did not depend upon it, but upon the word and promise of the founder of that plant. Protestants who take the Catholic Church on one band as their mother, having received the Bible from them, should take their stand as rationalists, who reject both the Bible and the Church. There could be no deduction from this fact. The speaker was frequently applauded throughout his discourse.

RELIGIOUS SERVICES IN NEW JERSEY.

A lecture was delivered last evening at St. Peter's enarch, Jersey Chy, by Father Hecker, who took for his subject "The Religious Condition of the Coun-try." He commenced by saying that there are two overpowering tendencies everywhere in the religious condition of the world. All attempts to find a logical footbold between these tendencies have proved ineffectual. One leads to a return to the Catholic inedectual. One leads to a return to the Catholic Church; the other to rationalism, infidelity and atherem. Hence the assertion of a popular writer, "Rome or reason," is not correct, because Rome is not opposed to reason; it is "rather Christianity or infidelity, or, better still, Catholicity or rationalism, because Christianity, outside the Catholic Church, has no independent existence. Protestantism has had, in this country, a rair and free field to develop its own intrinsic character. Take New England and you will hardly find five members of the Protestant religion who hold the same opinions in matters of religion that they did fifty years ago, so great is the change in the fundamental trants of Christianity. I have known persons who offered themselves for admission to the Episcopal Church, and the Bisnop was willing to receive them, who denied the dectrine of the Trinity, and others, again, who denied original sin. The great truths of Christianity have been so obliterated from the minds of the people of New England that they are ready to worship almost in any place. The lecturer then recited numerous Protestant authorities showing the increase of the Catholic religion and the decay of Protestantism, which is dapsing into infidelity. According to the Rev. Dr. Fish, of Newark, the Roman Catholic population has increased eleven per cent. Protestantism as taught in New England for the past hair century is such that men could not receive it when they attained full manbood. For instance, it taught Church; the other to rationalism, infidelity and

that man was wholly depraved and that his salva-tion depended upon election and sovereign grace. In short, it was an exaggerated supernaturalism, and then they swung to the other end of the penduand then they swung to the other end of the pendulum, exaggerated naturalism. The prevailing religions in New England are Unitarianism, Universalism and Spiritualism. A few evenings ago a lady, who is a well known Spiritualist, said in reference to hell, "Non constat," or, in plain phraseology, "Ht's no go." Luther strikes out the book of St. James from the Bible, and Elshop Colenso has as much right to strike out half the Bible. We find a great many who are beginning to think that Homer's "Blad," Dante's "Divine Comedy" and Shakspeare's "Blad," Dante's "Divine Comedy" and Shakspeare's plays are inspired, and they cannot see much difference between them and the Bible. Protestantism had a tendency to polygamy from the beginning, and the day is coming when polygamy will be legalized. Children are looked upon as an encumbrance rather than a blessing; hence our American population is dying out. This is one result of Protestantism in its social aspect.

Newark.
In this city yesterday there were large congrega tions at the various churches, though the services invariably were of the usual character.

Jane Benson, a colored woman of mature age and loud, masculine voice, preached three times at Music Hail, Bank street, in presence of quite numerous white andtences. She said at the opening of her remarks last evening that she had been laboring for the reclamation of souls to Christ for the last lifteen years. "As it was," said she, "in days of good old Noah, when the world required purifying, so was it now," There was an alarming need of powerful working in order to do good.

Great preparations are being made for the entertainment of the delegates, numbering about 1,000, who are expected to be present at the National Sunday School Convention, the session of which opens here on Wednesday next. George H. Stuart, of Philadelphia, is expected to preside. In the absence of a respectable hotel of any size, the Committee of Arrangements are in a fearful dilemma relative to the furnishing of suitable accommodations for so many visitors. Again is the want of a first class place of entertainment deeply regretted by the sensible people of this primitive city. It was very humiliating to have to write to Mr. Stuart, who had sent word to leave room for him in "one of the best hotels," that there was no such institution. Jane Benson, a colored woman of mature age and

Trenton. The large church-going population of this city availed themselves of the auspicious weather of to-day to assemble in crowded congregations at their favorite places of worship. In St. Paul's Episcopal church in South Trenton the pastor, Rev. J. C. church in South Trenton the pastor, Rev. J. C. Brown selected as his text the greater part of the fourth chapter of Genesis, commencing with the record of the murder of Cain. The reverend preacher commenced by observing that scarcely had our first parents been expelled from their earthly paradise and the gates of heaven closed against them than their sad condition was rendered more terrible by sin and its effects. The passions of mankind began to be developed in their children, thus creating an awful contrast between the primal condition of our first parents in the enjoyment of the beauties of Eden. The further explanation of the text was then proceeded with, showing the commencement of civilization by the building of a city, the adoption of a pastoral life, the cultivation of the arts by Tubal Cain and music by Jubal, "the father of all such as handle the harp and organ."

RELIGIOUS SERVICES IN CONNECTICUT.

Bridgeport. DGEPORT, April 25, 1869.

At the North Congregational church, this morning, the Rev. George Richards, pastor, preached a fine discourse from the text (Matt. vi., 28):—"Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your Heavenly Author feedeth them. Are ye not much better than they?" The text taught us to rely on rhey?" The text taught us to rely on Providence that provides for all, and not to borrow care and trouble of the future. At the same time we should not contract habits of idleness or shiftlessness, but should make our work and play identical, even as the fowls of the air. At the Baptist caurch in the morning the pastor, the Rev. Mr. Hopper, preached from the text (Revelations XXI., 4): "And God shall wipe all tears from their eyes." It was a fine and well considered discourse, delivered with power and feeling, and istened to by a large congregation. The Rev. Dantel Lord. of the South Congregational church closed his labors with that society to-day, and goes this week to Chicago. At the Universalist church Rev. Selden Gilbert preached his farewell sermon in the afternoon to a large congregation. He also goes to Chicago this week. The Rev. C. T. Woodraft, of South Norwalk, officiated at Trinity Episcopal church all day, exchanging pulpits with the rector, Rev. Sylvester Clark. At the Beaver street Methodist Episcopal church Rev. John Dickinson, brother of Miss Anna Dickinson, preached in the afternoon. The text was John 14th chapter, sth to 18th verse:—"Philip said unto Him, Lord, show us the Pather, and it sufficed hus." The longing desire of humanity for the knowledge of the true God was illustrated by this text. The soul craves this knowledge, and nothing but this can satisfy it. The verdict of philosophy of history is that man everywhere desires to know God, and just in proportion as he has this knowledge is he satisfied and happy. The discourse was very interesting and instructive, and the large church was well filled. Large congregations attend St. John's church morning and evening, and the attendance at Christ church was also large. The organ at the latter church has just been thoroughly repaired and the music was particularly fine. The Rev. Dr. Richardson, rector of St. Paul's Episcopal church. East Bridgeport, preached an excellent discourse in the morning, and alarge number of worshippers attended at th Providence that provides for all, and not to

NEW HAVEN, April 25, 1869.

This morning, at the Chapel screet church Rev. Prof. Seeley, of Amherst, preached from Judges v. 25. His discourse was designed to show that the Lord curses all who refuse to aid his cause. He considered three classes thus cursed:-Those who considered three classes thus cursed:—Those who are actively engaged in doing evil, those who refuse to aid any distinctively religious movement and those who, belonging to the Church, stand aloof from the work of the Lord. In the evening he delivered an able sermon at the same church before a large audience, from the words, "Jesus Christ, the same yesterday, to-day and forever." He considered those relatives, in which Christ's character remained unchanged. In the afternoon, at the Third Congregational church, Rev. Mr. Gregory preached the concluding sermon of his pustorate to a large congregation, His subject was "the evils of society can only be cast out by the exercise of faith." At the close of his sermon he spoke of the expressions of regard he had received from his people, and returned his thanks for them, and then referred to his departure in feeling terms, so that many of his listeners were affected to tears. He goes to Salem, N. Y., not being able to remain here on account of ill health. At the First Methodist Episcopai church Rev. Mr. Watkins, the pastor, preached on the subject "Faithful labor never fruitless." Rev. Mr. Scudder, the presiding elder, preached in the morning at the S. John street Methodist Episcopai church and in the afternoon at the George street Methodist Episcopai church. In the evening the United Episcopal service was held at St. Thomas' church. Rev. Mr. Andrews, of the Church of the Ascension, delivered a sermon. are actively engaged in doing evil, those who refus

RELIGIOUS SERVICES IN WASHINGTON.

WASHINGTON, April 25, 1869. All the churches here were well filled to-day. At St. Patrick's Roman Catholic enapel impressive ser-

vices were held in connection with the commence-ment of the forty hours' adoration of the blessed sacrament. High mass was celebrated at elever o'clock A. M. by Rev. Father Walter, assisted by sev eral other clergymen, after which an eloquent ser-mon was preached by Rev. Father Keen from the text, "Verily thou art a hidden God, the God of Israel, the Saviour"—Isaiah, 41st chapter and 15th text, "Verily thou art a hidden God, the God of Israel, the Saviour"—Isainh, 41st chapter and 15th verse. He said the ceremony which they observed o-day was first instituted about the year 1540, by the Archbishop of Milan, over three hundred years ago. The occasion was the desertion from the Caurch of some of her children who called Miemselves Reformers, and who afterwards became Protestants. When the good Bishop saw these children of the church turning their backs upon her it drew him more closely to the contemplation of the Saviour hidden in the biessed sacrament. The action of the good Archbishop was approved by his Holiness the Pope, and the ceremony has been observed by a sincere adoration of the Saviour hidden in the Eacharist. Carist was present in the holy sacrament. He was only hidden from view by the thin veil of a little bread. The naked eye could not see Him, but iaith saw Him, cloug to Him and taught the soul to leve Him. God was a hidden God. He hid himself in the burning oush when He talked with Moses; He hid himself on the mountain when He delivered the law to Moses. The speaker impressed upon his hearers the importance of a strict observance of the ceremony upon which they had entered, and besought them to devote themselves to the adoration of the blessed sacrament, in which the Saviour was hid for the entire forty hours. The altar was appropriately decorated with flowers and candles, and the audience was unusually large and attentive.

The colored Baptists dedicated a new church here to-day, in which services were held three times. It is called the Saviour was and of the entire forty hours. The altar was appropriately decorated with flowers and candles, and the audience was unusually large and attentive.

The colored Baptists dedicated a new church here to-day, in which services were held three times. It is called the Saviour despirator, consisting of speaking, prayer and singling, and were conducted by Rev. W. J. Walker, the

pastor, assisted by Rev. S. W. Madden, Chancello Leonard and other colored clergymen of the Bar

At the Metropolitan Methodist Episcopal church the pastor preached an impressive discourse from the text:—"And as He prayed the fashion of His countenance was altered, and His raiment was white and glistening."—Luke, ix., 29. The church was well filled by a very attentive audience. The President of the United States, accompanied by his daughter, occupied their accustomed pew. Chief Justice Chase and several Senators were also present. As the congregation passed out of the church, instead of the usual music from the organ a chorus of childish volces from a corner of the gallery sang a hymn very sweetly.

RELIGIOUS SERVICES ELSEWHERE.

Newsuno, April 25, 1862. The twenty churches of this little city of the Highlands were thronged with worshippers to-day, not-withstanding the wind blew great guns, loading the air with dust and making walking difficult to the wearers of crinoline. This morning at Trinity Methodist church Rev. William P. Abbott, the wearers of crinoline. This morning at Trinity Methodist church Rev. William P. Abbott, the newly appointed minister, formerly of Albany, preached his first sermon here to a very large congregation. His text was, "The Time is Short." He attempted by a variety of illustrations to impress upon the minds of his hearers the infinite shortness of time—meaning by time the interval between the first creative act and the Day of Judgment, as compared with the two elernities, past and present. How exceedingly short, then, were the three score years and ten allotted to the individual man! Of this short period one entire third was spent in sleep, another third was consumed in infancy and in securing a preparation for the active duties of life; yet another fraction was lost by sickness, so that the time remaining, even to a person who attained to the age of three score and ten, to engage actively in the business of life was reduced to infeen or twenty years. There was therefore no time to be frittered away in attending balls, theatres and other forms of even questionable amusement, to say nothing of those admitted by all to be positively immoral. The reverend speaker eloquently and foroibly exhorted his hearers to make the most of their time in fitting themselves for a blessed eternity. In referring indicantally to the probable age which our planet would attain he held that it was now only in the morning of its existence. He gathered from the Bible that it would continue to be the dwelling place of mornal man until it "waxed old as doth a garmen?"—until by cosmical and chemical changes it would no longer sustain life, when it would be burned up and be replaced by a new earth. Instead of existing only during the "prophetic week"—seven thousand years—it was possible it might exist a prophetic year, or three hundred and sixty-five thousand years—it was possible it might exist a prophetic year, or three hundred and sixty-five thousand years—it was possible it might exist a prophetic year, or three hundred and sixty-five thousand

Poughkeepsic.

POUGHKEEPSIE. April 25, 1869.
This has been a blustering day, but nevertheless a clear one, and the various churches have been well attended. The Rev. H. Loomis, Jr., of Minnesota, formerly of Connecticut, supplied the pulpit of the Congregational church, morning and evening. He gives gregational church, morning and evening. He gives good satisfaction, and will no doubt receive an official call to remain here. This afternoon Rev. D. S. Brown, of New York, delivered an address on temperance at Temperance Hall, and this evening her preached in the Washington street Methodist Episcopal church. The Mission Sabbath schools were well attended and have become established institutions in our milast, children from nearly all the churches in the city attending them. This evening, at the Baptist church in Lafayette place, Rev. Mr. Wines preached an eloquent sermon before a large congregation. To-morrow evening the requiar quarterly meeting of the Sunday School Union is to be held in the First Reformed church. The subject for discussion will be, "Why are not Sunday schools more effective of good?"

MIDDLETOWN, N. Y., April 25, 1869. The attendance at the various churches in this town was rather meagre to-day, though the services for the most part were interesting and instructive. At Grace (Episcopa) church the Rev. Alexander Capron, rector, after the usual morning service, de-At Grace (Episcopai) church the Rev. Alexander Capron, rector, after the usual morning service, delivered an interesting discourse, taking for his text Matthew vi., 19, 20, 21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lav up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal; for where your treasure is there will your heart be also," He based his discourse upon the statement that throughout the holy Scriptures it was shown that although the rewards in Christ's services begin in this world, yet it was the hope of giery, everlasting life and the attainment of the heaven promised by our Saviour that was the grand motive which had led all his true followers for eighteen hundred years to endure trials and sufferings of all kinds, in order to altain that heaven and hear the voice of the Master say before the assembled multitudes, "Well done, good and faithful servant; enter thou into the joy of thy Lord." At the First Presbyterian church the Rev. Dr. Seward took his text from the First General Epistic of John, fourth chapter and tenth verse;—"Herein is love; not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." His theme was "The great sacrifice made by God to save humanity." At the First Baptist church the Rev. Mr. Wicks conducted the morning and evening services. The discourse in the morning was founded on the twenty-first verse of the fourth chapter of Romans:—"Being fully persuaded that what He had promised He would infili. It was imparted unto him for righteouaness." The theme of the preacher was "confidence in God, the source of all moral good, distrust in God the cause of spirituil death and of all moral evel." At the Second Presbyterian the Rev. Charles Reattle took for his text Matthew Xil. 4 (last Clause)—"Come unto the marriage." At the Methodist Episcopal church the Rev. J. A. Oakley took for his text took for his text Matthew xxii., 4 (last clause)—
"Come unto the marriage." At the Methodist Episcopal church the Rev. J. A. Oakley took for his text
the fifth verse of the thirtieth Psaim—"Weeping
may endure for a night, but loy cometh in the morning." At the Congregational church the Rev. C. A.
Harvey delivered a discourse in the morning on
"The Progressive Character of True Religion." In
the evening his subject was "The Relation and
Duties of Parents to Children." This lecture is a
continuation of the series which have created so
much interest for the past four weeks. Services at
the other churches as usual.

SUBURBAN INTELLIGENCE

NEW JERSEY.

Jersey City.

School House Blown Down.—At noon yesterday the Catholic school house at the corner of North Seventh and Grove streets was blown down by a violent gust of wind. The loss to the parish will reach \$1,400.

EVADING THE SHERIPF'S WRIT .- A canal boat. lying in Harsimus Cove, and belonging to Benjamin Mills and Jesse Whitmore, was lately seized by the Sheriff under a writ of attachment for debts due by these men to different parties in Jersey City. Tes-terday morning the men, it is alleged, attempted to haul off the boat, when they were promptly arrested and lodged in the city prison. Hoboken.

ACCIDENT AT THE HAMBURG DOCK .- Charles Schwarz was engaged in hoisting at the Hamburg dock on Saturday night, when some bales fell on him and he was severely crushed. He was taken to his residence, No. 134 Hudson street.

FINED FOR PLAYING BASE BALL.—Yesterday after-

noon a squad of police was sent by Captain Dono-van to make a raid on a crowd of youths who assem-ble on Sundays at Fox Hill for the purpose of playble on Sundays at Fox Hill for the purpose of playing base ball and also to indulge in pelting stones at
each other. The five cities were proportionately
represented in the gathering, but at the approach of
the officers all took to their heels. The following
boys, however, were caught and taken to the station
house:—James McGuniga, James Wall, Edward
Bogan, Michael Norton, James Hendrickson, Wm.
Van Wart, Henry Seaborn, Michael Reily and
Thomas Murphy. They were subjected to a penalty
of ten dollars each or ten days' impresonment in default of payment. All of them paid the fine except
four, whom Recorder Fope committed to Jali.

BURGLARY.-Burglars entered the residence of Messes. H. Huil and George Decker, at Stuyeesant, at a late hour on Saturday night and store money, watches, silverware, &c. They also attempted to enter the residence of Captain John P. Acker, but were surprised and driven off by Miss Carrie Acker.

POUGHKEEPSIE.

Fins.-The Morning News office in this city was destroyed by fire at three o'clock yesterday morning.
The loss is covered by insurance. H. W. Morris, auctioneer; Samnel Mitchell, gas fixer; Charles Wil-kinson, news agent, and Earthald Myers, furnishing goods, all doing business in the same building, were also sufferers, but were faily insured.

HEAVY CALE OF THE MIXED PROPERTY CALE.

HEAVY GALE ON THE HUDSON.-There was a heavy gale on the Hudson at all points from the northwest yesterday, and has operated disastrously. A brick sloop lies bottom up in Irvington Bay, with sails all set; name not ascertained. All the vessels along the river, with the exception of one or two, are lying at anchor. The gaie coming up so suddenly it is feared that much damage has ensued.